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London, Nov. 26, 1770.

My dear FRIEND,

THE last time we spent an hour together, our conversation turned upon the Missions which the Church of the Brethren has established among the Heathen, and the success attending them. You then expressed a desire to see a brief account of these missions, where they are established, the fruits arisen from them, and how they are supported.

I will attempt to perform this task, in as brief a manner as possible. But I must first observe, that it is a fixed principle among us, that "the Kingdom of God is not in word, but in power:" consequently the endeavours of the missionaries are not merely to teach the Heathen the chief doctrines of the gospel, with the view, that they may be able to repeat them by rote, and to give proper answers to certain questions; but their chief aim is, that the power of the

gospel may reach their hearts. As we are firmly of the Apostle's mind, that "it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," the Missionaries cannot look upon the conversion of a Heathen as real, unless he has felt the want of a Saviour, and his heart is truly directed to Him who has died, that He might save sinners from present and eternal damnation. And forty years experience has evinced, that the only effectual method to gain the attention of the Heathen, to awaken them to a sense of their blindness and sin, and to raise in them comfortable and assured hopes of a happy immortality, and of course to make them useful and moral fellow-citizens, is to follow the Apostle in his determination touching the subject of his preaching to the Corinthians, "not to know any thing among them, save Christ, and Him crucified." Therefore it is now our invariable method, "to set forth Jesus Christ before their eyes, as crucified among them," until their hearts are touched and affected with the amazing truth, that HE, "by whom all things were made, and without whom was not any thing made that was made, was made flesh and dwelt among us," and as a Man lived, suffered, was wounded, bled and died, to deliver sinful men from their sins and eternal destruction.

If in preaching to and instructing the Heathen at the beginning, an attempt is made to imprint other truths upon their minds, before they have received this great truth, that God was manifested in the flesh, and that He suffered and died for us men and for our salvation,

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they are either intirely indifferent and inattentive, or they begin to exercise their speculation upon what they have heard, but their hearts remain empty, and without any real impression of such truths. On the other hand, the word of the cross is the power of God unto salvation to every one that believeth; it seizes upon and operates in the heart, and is productive of the true conversion of it. For this reason it is a rule with our Brethren, that they never enter into an extensive discussion of the doctrines of God's being an infinite Spirit, of the Holy Trinity, &c. nor do they seek to open the understanding of the Heathen in these points, until they believe in Him, "in whom are hid all the treasures of wisdom and knowledge." As divine Grace alone can produce a true and living faith in them, the Missionaries proceed not to Baptism, until they discover in the hearts of the candidates a real work of the Holy Ghost, and a desire to become obedient to the Gospel. This caution makes it that the progress seems rather slow. But experience shews, that those Heathen who have been brought to the knowledge of Christ by the ministry of the Brethren, if they remain faithful to the grace they have received, prove an honour to the Gospel of our Lord Jesus Christ, and the fruits of the Spirit, mentioned in the holy Scriptures, appear in them. Then they become by their lives and conversation living witnesses that Christ saves from sin, they are of course good subjects, and in general shew forth, after their Baptism, that they have been made partakers of the true grace of God.

Notwith-

Notwithstanding the truth of what is here asserted and proved by numberless instances, we must confess, that the labour of our Missionaries among the Heathen is no easy employ, but requires much patience, and must be pursued with prayers and tears. The power of darkness among them, and the dominion of Satan, whose opposition is soon perceived by the Missionaries, the natural blindness and pride of the Savages, their heathenish prejudices against the truths of the Gospel, their sinful practices, the bad examples of so many who are called Christians, the seductions laid in their way by others, and the unfaithfulness of some of those who had been touched by the Grace of our Lord, are certainly such letts and hindrances, that no abiding fruit could spring from the Brethren's labour, if a higher power than their own strength, did not support and render their labour successful. These and numberless other difficulties the Brethren struggle with in their undertaking, and nothing but an unconquerable desire to bring souls to Jesus could have carried them through all the difficulties and hardships that they have had to encounter. Indeed we have reason to praise and adore the Grace of our Lord, which has formed a people in the Church of the Brethren, who, knowing all difficulties, and having no prospect before them, but to endure extreme heat or cold, with few or no conveniences of life, and no hopes of gain, have offered themselves unto the Lord for his service among the Heathen.

South-America, and the Caribbee Islands, have proved so particularly fatal, that the effects of those climates

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climates have been enough to deter those who loved their Lives, from going thither. Many of our dear Brethren and Sisters have laid down their lives there, and some very soon after their arrival.

I cannot ascertain the number of those who within these forty years have been taken off in those countries, yet I can say with certainty, that a number far exceeding one hundred have thus fallen in the attempt of gaining some Negroes and Indians as the reward of the travail of Christ's soul. Yet others have always been found who have not only readily accepted a call, but have voluntarily and earnestly offered themselves to supply the places of those who were taken off in this service.

I must here observe, that when a member of the Church of the Brethren has a particular impulse in his heart to serve the Lord among the Heathen, he makes known his desire (having first weighed it well before the Lord) to those who are appointed to direct the affairs appertaining to the Missions among the Heathen. Then, when there is a vacancy or a new Mission is begun, the desire of those who have offered themselves, is taken into consideration, and after examining into the motives of their desire and their qualifications for this important employ, such as are wanted, are nominated. We hope that as long as this principle ruleth in the hearts of the Brethren, "Christ died that we should live unto Him in the world," there will always be found such willing servants of the Lord, "who love not their lives unto the death," but devote themselves

themselves entirely unto the service of their fellow-creatures for Christ's sake.

There are at present no less than one hundred and sixty members of the Church of the Brethren engaged in the service of the Heathen, either as Missionaries, or Catechists, or Assistants to the Missionaries.

As to the question, where have the Brethren their chief Missions at present? I will here briefly recite the places.

In Greenland or Davis's Streights, where the Mission was begun so early as in the year 1733, the Brethren have at present two considerable settlements formed out of the converted Heathen, viz. at New Herrnhuth and Lichtenfels, as may be seen in Crantz's History of Greenland, which was published in England in the year 1767. The number of the Greenlanders living with the Brethren at the end of the year 1769, amounted at New-Herrnhuth to 540, and at Lichtenfels to 290.

In the back part of our American Colonies, particularly behind the provinces of Pennsylvania, New York, &c. the Brethren have laboured among the Indians ever since the year 1740, and the word of their testimony has been blessed by the Lord.

They began to publish the Gospel in some villages of the Indians, which were called at that time Chekomekah, Wechquatch and Scattikok, and the first converted

converted Indians were baptized in the year 1742. In the following year, the blessing attending their ministry manifested itself particularly among the Mahikander and Delaware Indians; and since that time many hundreds of these and of other nations have been embodied into the Church of Christ by holy Baptism. It would exceed the bounds of this letter, to relate here the oppressing difficulties which our Brethren and the converted Indians underwent from the very beginning of this Mission. After a great variety of vicissitudes a village was built by the baptized Indians on the Mahony in the back parts of Pennsylvania, and called Gnadenhutten *, where they dwelt with their Missionaries and their assistants several years in peace and quietness, as a christian congregation. But in the last Indian war this settlement was destroyed. The hostile Indians being irritated, because the converted Indians would not join in the war against the English, attacked in the night of the 24th of November, 1754, the houses of our European brethren, set them on fire; and those who attempted to escape the fire, were shot at. Thus eleven of our Brethren and Sisters were either consumed by the fire or shot, and only five escaped.

The Indians who had dwelt at Gnadenhutten fled different ways and were scattered, and shortly after their houses were burnt by the hostile Indians. Most of the Indians, who thus fled, came afterwards, by degrees, to the other Settlements of the Brethren, and were received in Love. Ground was given to them

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* Tents of grace.

near Bethlehem, our chief settlement in Pennsylvania. Here they built in the year 1757, a place called Nain, where they lived, for some time, in peace. But in the year 1763, the cruel Indian war, which broke out afresh, proved an occasion of new sufferings. Some of the white people were so violently exasperated against the Indians, that they determined to cut off every one of them they could meet with, and actually murdered some poor Indians, not belonging to the Brethren, who were under the protection of the Government in and near the town of Lancaster: Then they took the resolution to cut off all these converted and truly peaceable Indians at Nain. The Governor and Council of Pennsylvania humanely took them under their protection, and as there was no security for them in the country, they were escorted to Philadelphia. At first they were lodged on an island in the river Delaware, contiguous to the city, and afterwards in the barracks, where they remained under the protection of, and were maintained by, the Government till the end of the war. The Missionaries lived there with them, and performed the functions of their ministry, so that the Indians had divine worship the whole time of their stay there. Here the small pox got among them, and, in a short time, by means of this and of other disorders upwards of fifty departed this life in Philadelphia. Their patience and behaviour during all these circumstances was the most convincing proof to all who beheld them, that they were Christians indeed. When the peace with the Indians was concluded, and the rage of the white people abated, they obtained the approbation of the Governor of Pennsylvania, and of the Council of the

Six

Six Nations in Onandago, to form a Settlement far back in the Country, at a place called Wihilusing. To this their Settlement they gave the name Friedenshutzen *. Here they have built a pretty Indian town, where they live at present with the Missionaries, and enjoy peace. Many Indians from different parts come to them, and the blessed Gospel is preached with success; and some of them who were scattered, as above related, returned to them. The inhabitants of a neighbouring Indian town on the Susquehannah, called, Ishiechshequanik, about thirty miles from Friedenshutzen, having been visited by the Brethren, and heard the Gospel with an impression thereof upon their hearts, requested that a Missionary might be sent to them, which has been complied with, after the said Indians had sought for and obtained the approbation of the Council of the Six Nations thereunto. In this village the Word of Atonement is preached with blessing, and several of the said Indians are already baptized.

As several of the Indians dwelling on the Ohio came also to Friedenshutzen, and were convinced of the truth of the Gospel, they brought the report thereof to the rest; and by this means a whole tribe of the Indians on the Ohio sent a message, praying the Brethren to send a Minister to dwell among, and preach the Gospel unto them. In consequence thereof, Brother Zeisberger, with some believing Indians, went in the year 1767 to Goshgoshung on the Ohio, to preach the Gospel. They were at first received with much

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* Tents of peace.

seeming heartiness; but a Heathen who had set up as a teacher and preacher, and pretended to particular Intercourses with God, stirred up others against Brother Zeisberger. Thus he was in danger of his life, and sundry attempts were made against it. Nevertheless he, and the Indians who came with him, continued preaching the Gospel daily, and speaking with those who were willing to hear of the great salvation wrought out for, and now offered unto them. The only Chief at Goshgoshung, an aged venerable blind Indian, being convinced in his heart of the Truth, adhered to the believing Indians. Some Chiefs of the western Indians invited Brother Zeisberger, and his congregation, to come and live in any part of their Country he should chuse. Thus the storm raised against Brother Zeisberger was allayed; and though the enmity did not cease, they did not show it in so open and violent a manner. Brother Zeisberger, his Indians and some who desired to hear the Word, moved their Huts first to Lawunakhannek, a place about three miles from the Indian town Goshgoshung up the Ohio; and they soon reaped some fruit of their labour and danger by the Baptism of the venerable old Chief Allemewi, whom they called Solomon, and of some others. Being again invited by the western Indians into their Country, Brother David Zeisberger and all the Indians who dwelt in Lawunakhannek, together with some from Goshgoshung, removed into that country. They travelled by water on the Ohio in Canoes to Pittsburg; and twenty miles below this place they left the Ohio, and went up the Beaver Creek, and after a journey of sixteen days up that river, they settled at a place, which

which they called Languntoutenunk, that is, the city of peace. Several Indians, who desire to hear the Gospel, have obtained leave to live there with them, and others are flocking to them. By the last accounts from thence, we find that some were baptized, and there is a hopeful prospect that the Harvest will be great among the more western Tribes of Indians, who seem at present desirous that the Gospel may be preached unto them.

Besides the aforesaid three places and their inhabitants, there are still many Indians in that district, who have heard the Gospel preached by the Brethren, and are convinced in their hearts of the truth thereof. The various and very difficult circumstances which the Indian congregations have laboured under, proved an occasion, that many also who had been baptized, were scattered; and thus they came into such parts of this vast country, as had never been visited by the Brethren. These poor scattered Indians have made known the doctrines of the Gospel to those among whom they went, although many of them sustained damage in their own souls, suffering themselves, by degrees, to be seduced, and relapsing into the sins usual among the Indians. Several of these have however returned to the good Shepherd Jesus Christ, and have implored with tears, and obtained, forgiveness from him. All these scattered Indians are sought after by the Brethren, and all possible care is taken of them, that they may be restored to grace.

Before

Before I leave the continent of America, I must mention our Mission in Surinam and Berbice in South America. The Mission in Surinam was begun in the year 1736, and that in Berbice in 1739, and some years after they were united at Pilgerhuth in the back parts of Berbice. At this place an Indian congregation was collected, chiefly out of the Arawak nation, which congregation was in a flourishing and fruitful state for some years, and some hundred Indians were baptized there. But grievous and difficult circumstances were also not wanting here. The departure of several faithful and particularly blessed Missionaries out of this life gave us and the Indians great pain. At length in the year 1763, during the well known rebellion of the Negroes, this whole settlement was destroyed, the Missionaries were obliged to retire, and the Indians were scattered. Before this painful event, in the year 1757, another settlement was established on the river Saramacca in the province of Surinam, as a gathering-place for the Indians, and it was called Sharon. But in the year 1761, the Missionaries and the Indians who dwelt there, were attacked by the free Negroes, who burnt their houses, killed some of the Indians, took some prisoners, carried them away with them, and dispersed the rest. However this place has been since rebuilt; the scattered Indians have assembled there; and now a little Indian congregation dwells there with the Missionaries.

On the river Corentyn, on the borders of Berbice, is the second Mission settlement, where, at a place called Hope,

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Hope, not only the Missionaries, and a number of converted Indians are collected, and live, but the Indians who were formerly baptized at Pilgerhuth, and who now dwell not far from Hope in the Savannah, adhere to them and hear the Gospel.

A few years ago the Free-Negroes, who form a kind of a Republic behind the European Settlements, and who attacked our Settlement at Sharon, have invited our Brethren to come and preach the Gospel to them. Some live now among them; our Lord blesteth their labour; and a Captain of these free Negroes is brought, through Grace, to a sense of his sins and misery, and of the want of a Saviour.

Some Brethren live also at Paramaribo, the chief town in the Country, to assist towards the support of the aforesaid three Settlements, and to facilitate the correspondence with them.

I will now turn to the Caribbee Islands.

The first Mission of the renewed Brethren's Church was to the Island of St. Thomas, occasioned by a Negroe, who visited Herrnhuth, and told the Brethren, that his poor Mother, a Negroe in St. Thomas, would be glad to hear of the Saviour. This stirred up a desire in some to go thither, and our late Brother Leonard Dober, afterwards a Bishop of our Church, resolved, for the sake of these poor Heathen, even to become a slave himself, if he could find no other means of preaching the Gospel to the Negroes. He went to
St.

St. Thomas in the year 1732, and began to declare to them the Word of reconciliation. He was followed by others, and the testimony of the death of the Lord of Life and Glory for the Sins of the World began to operate upon the hearts of the poor Negroes. The first of them were baptized in the year 1736. An opposition then arose. The white people, from false political principles, dreaded the conversion of the Negroes to Christianity. The Missionaries and those Negroes who came to them to hear the Gospel, were obliged to endure and suffer much. The late Count Zinzendorf, whose Zeal for the happiness of his fellow-Creatures, and particularly of the Heathen, could not be restrained by any difficulties, arrived in St. Thomas in the year 1739. He found some of the Missionaries in prison; but upon his request, the Governor set them at liberty. From that time the Gospel has been preached here uninterruptedly, although the Negroes have, even since then, undergone many hardships and borne many afflictions for the sake of the Gospel.

The Ministry of the Brethren in St. Thomas, and in the two adjoining Islands St. Cruz and St. Jan, has been crowned with great success, so that many thousand poor benighted Negroes have been enlightened and have believed in the Name of Jesus, and been brought to the enjoyment of the Blessings purchased for sinners by his Blood. These Negroes are also a proof that a genuine reformation in principles and practice is always inseparable from true conversion, and the Proprietors of the estates acknowledge this to be the Fruit of the Gospel, that their

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slaves, since they have believed in Jesus, are become faithful, obedient, and diligent*; yea, the Magistrates themselves have more than once declared, that the baptized Negroes are a greater security to them than their forts. The Brethren have built Chapels for the Negroes for divine worship in each of the three Danish Islands, and the number of Negroes who are now under the Brethren's care, amounts to about 6000; very, very many have departed this life joyfully in reliance upon the merits of our only Lord and Saviour Jesus Christ.

In the year 1754 some Gentlemen of considerable possessions in Jamaica, being much concerned for the salvation of the Souls of their poor Negroes, desired that a Mission might be established in that Island; which was agreed to, and they, with a Zeal that is uncommon in our day, made the beginning of this Mission easy to those who have the care of the Missions, and have hitherto liberally contributed to its support. This Mission has been the only one begun by us with such encouragement in the beginning. It was soon seen that the Holy Ghost had prepared the hearts of many of the Negroes to receive the Gospel, and some fruits appeared quickly. But though the difficulties from without were not of such a nature as to obstruct the labour of the Brethren, as was apparently the case in other places, yet in a few years the seed which had

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sprung

* This Account is confirmed, in the clearest manner, by the Right Reverend Bishop and Chancellor Pontoppidan in Copenhagen, in his Preface to Lewis Ferdinand Roemer's Account of the Coast of Guinea, 1760. See the Preface to Crantz's History of Greenland, page 20.

sprung up, seemed to wither and die away. But within these last years, there has been a most blessed revival, and the word has been preached at several places in the Island, with such success, that there are now several Congregations of baptized Negroes, who adorn the doctrine of God our Saviour.

In the Island of Antigua a Mission has also been established since the year 1756. Though the progress of the Gospel has not been so rapid, nor the effects so striking here as in Jamaica; yet many Negroes have received the Word of Atonement with joy, and are become partakers of the redemption in the Blood of Christ. The Brethren have a house and chapel at St. John's, where, according to our latest accounts, many Negroes attend the preaching constantly. The Brethren preach also to the Negroes on several Plantations.

The last Mission sent to the Caribbee Islands was to Barbadoes. The Negroes on this Island were often the subject of the thoughts and prayers of many of the Brethren; but when the way and manner of establishing a Mission there was taken into consideration, we saw difficulties which seemed insurmountable. After making an attempt which did not answer, in the year 1765, a Brother in England resolved to go thither, trusting in the Lord that he would give success to his attempt to bring the Negroes to the knowledge of the truth. He was joined soon by another Brother from America. These Missionaries found favour in the eyes of some of the Gentlemen of the Island, and many
Negroes

Negroes shewed a desire to hear the glad tidings of redemption from sin by the Blood of Christ. The work of the Holy Ghost was soon apparent. The Missionaries were enabled to purchase a spot of ground, to fit up a dwelling for themselves, and a hall in which the Negroes could meet. Many fruits already appear, and some Negroes have been baptized.

Besides these Islands on which Missions are established, the Brethren have visited several others: and as the Negroes, who have received the faith, are often either sold or transported to estates of their masters on other Islands, they have brought the glad tidings of great joy to the Negroes there; and we have reason to believe that they prove a good salt, even where there are no established Missions.

We will now turn our eyes to Asia, though I cannot give you so joyful an account from that Quarter of the globe, as you have above from America.

In the year 1759, with the concurrence of the Court of Denmark and the Asiatic Company at Copenhagen, a Colony of Brethren went to Tranquebar, in the neighbourhood of which they formed a Settlement, with a view to a Mission among the Indians on the coast of Coromandel, and particularly to establish a Settlement on the Nicobar Islands. At length, in the year 1768, they accomplished what they had almost given up, as impracticable, viz. the establishment of a small Colony in the Nicobar Islands. The Indians received them kindly, gave them land to live on, and

by the last accounts we have reason to believe, that as our Brethren learn the language, those poor Indians will reap the blessings of the Gospel. Of the six who went the first time to these Islands, two departed this life very soon.

Some Brethren have also gone to Ceylon at two different times, to try, if possible, to bring the Gospel among the Cyngalese; but they could not obtain their aim, though their abode there was not entirely without fruit.

In the year 1747 two Brethren went to Persia, with the view of finding the followers of the ancient Magi or Gauri; but they could not obtain their aim, on account of the troubles of the war, which raged there at that time.

The Empress of Russia having granted the Brethren some land in the Kingdom of Astracan, on the banks of the Wolga, a Colony is now established there, and we are not without good hopes, that God will bless and enable them to bring the Gospel among the Heathen who are on the borders of that country, and who already shew a particular affection for them.

Thus in Asia a beginning is made, and we cannot but hope, that our Lord, who has opened the door, will grant us to see the same happy effects as are evident in so many other places.

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Touching Africa.

The fruits of the travail of Christ's Soul upon the natives of this Quarter of the Globe, are seen in the greatest numbers among the Negroes in the American Islands, who came from the Coast of Guinea, and other parts of Africa. Even as early as in the year 1737, two Brethren went to Guinea, to preach the Gospel to the Negroes there; but one of them departing this life soon after their arrival, no farther attempt was made to establish a Mission on the Coast of Guinea till the year 1767, when at the desire of the African Company at Copenhagen, and after an agreement had been made by the said Company, and confirmed by his Danish Majesty, five Brethren went thither in one of the Company's ships. But very soon after their arrival three of them, among the rest the chief Missionary, were taken off by a malignant fever. The remaining two spent some time in a sickly state at the Danish fort; but last year three Brethren more went to them, attended by another to assist them in settling in their proper habitation. One, of the three who went last, departed this life soon after their arrival.

The Danish Governor presented the Brethren to the King of Achem, who received them into his friendship, and gave them leave to settle in any part of his territories wherever they might chuse. Thereupon they sought out a proper place, where, by the last accounts, they

they were employed in building a house, in order to enter upon the work of the Mission.

An attempt has also been made to bring the Gospel among the Hottentots at the Cape of good Hope. Our Brethren lived five years among them, begun a school with the children, and baptized also seven adult Hottentots. But certain circumstances interfering, this Mission could not be continued.

I could also give you an account of some other attempts of the Brethren towards the furtherance of the Kingdom of Jesus in Africa, but as they do not properly belong to the class of Missions among the Heathen, I will only name two to you.

One of these Attempts has the Copts in Egypt and Abyssinia for its special object; and three Brethren are now resident at Cairo in Egypt, for that purpose.

The aim of the other was directed to the salvation of the poor Christian slaves in Algiers. Our Brother Richter went thither in the year 1740, where he, while preaching to the slaves sick of the plague, got the same disorder, which proved the means of his dissolution. Another Brother stayed there from the year 1744 to 1748, serving, and preaching to the slaves.

I will not take up more of your time in relating many other important and striking incidents attending

our

our Missions. But I cannot conclude this part of my letter without mentioning our present attempts to form a Mission on the Coast of Labrador among the savage Esquimaux.

In the year 1752, some merchants in London fitted out a ship for that Coast, and they had the good Intention of assisting the Brethren to form a Mission among the Indians there. Accordingly four Missionaries went with this ship, and took the frame of, and materials for a house with them, intending to stay in that Country, and to dwell among the Indians. They arrived safely upon the Coast, and the Missionaries erected their house on a convenient spot. The ship sailing farther northwards, with a view to trade, some Esquimaux came on board, and appeared very kind and loving; but at length enticed the mate, who was a Brother, and some others away from the ship, under the pretence of trade, and then murdered them. After those on board had waited some days in vain for the return of their companions, they sailed back to the place where the four Brethren had built their house, and from thence to Europe. The four Missionaries were obliged to return with the ship, to help to work her; though some of them left Labrador with great reluctance, notwithstanding the imminent danger to which they would be exposed by their staying alone among the cruel Savages. The same vessel sailed thither again next year, and the bodies of those who had been murdered were found; but that was all they obtained by this voyage.

Still

Still the Esquimaux were objects of our special attention; and in the year 1764, a Brother, who had been in Greenland, and had learned the Greenlandish language, being continually impelled in his own mind to go among the Esquimaux, went with the blessing of the Congregation to Newfoundland, and from thence to Terra Labrador, where he, after surmounting many difficulties, got a sight of the Esquimaux. It was a great joy to him, and no less a surprize to them, that they could understand each other. By this means it was discovered, that the supposition of our Brethren in Greenland, that the Esquimaux and Greenlanders were originally the same nation, was matter of fact; and thus a friendly intercourse commenced between the Brethren and the Esquimanx.

In the year 1765, the same Brother, with three others, went again to Newfoundland and to the Coast of Labrador, being encouraged thereto by the worthy Governor of Newfoundland, Commodore Palliser, by the Board of Trade and Plantations, and by the Lords of the Admiralty. Two of them went from Newfoundland in a small vessel, to reconnoitre the Coast, but to little purpose. But the chief consequence of this voyage was, that at length the Esquimaux came down to Chateau Bay, and our Brethren had frequent Opportunities to speak with them of their Creator and Redeemer. There was also a peace and treaty concluded between the Esquimaux and the English, and the former promised that they would be obedient to His Majesty King George, &c. By this interview the
Brethren

Brethren and the Esquimaux became better acquainted, and the latter invited the former to come and live among them.

As it was the wish of the Brethren to be a Blessing to this nation, and to reside among them, so we could not but desire to have it in our power to form a Settlement among those Heathen, and to have such a parcel of land, that the Esquimaux who sought their Salvation, might dwell there together unmolested. Application being made to Government for a grant of land, we met with all the encouragement we could wish: but the execution of the Grant was delayed till the year 1769. In the mean time, a company of Esquimaux coming in the year 1768 to Chateau Bay, began again their old practices of murdering and stealing. These were attacked by a party of English, and several were killed on the spot, and some taken prisoners and brought to Newfoundland. But a Woman, and her Son about six years old, and a Boy of about thirteen or fourteen years old, were brought to England. This boy was given by Governor Palliser to the Brethren's Society for the furtherance of the Gospel. The Woman and her Son were treated with great kindness, and Her Royal Highness the Princess Dowager of Wales, the Duke of Gloucester, and sundry persons of distinction took notice of her, and loaded her with presents. She was sent back with her son in the year 1769, by the officer with whom she came to England. The above mentioned Boy, whose name was Karpik, lived some time with us in Chelsea, and was

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a real pleasure to all those who saw him. He was lively, docile, and of quick natural parts; and though he had sometimes fits of fullness and obstinacy, yet in general he was very good natured. He was in June 1769 sent to our Settlement at Fulneck in Yorkshire, under the care of one of the four Brethren who had made the voyage to Labrador in 1765, and who could speak Greenlandish. Karpik was taught here to read and write, and made a good proficiency. His kind Guardian spoke much with him of the miserable state of an unreconciled sinner, and of the love of his Creator. His heart was touched and often affected, and he would at last begin to ask questions upon these heads himself. At length he was taken ill with the small pox. The Missionary, finding that he really was a proper subject, baptized him on his sick bed, in the presence of as many as the room where he lay could conveniently hold; and the baptism was transacted in the Esquimaux language: Soon after he, as the first fruit of this savage nation, departed with joy, calling upon the name of the Lord. We felt pain on account of this loss; for we loved the Youth, and hoped, that he would in time prove of real service to his nation.

Every thing touching the intended settlement being agreed upon, some Brethren in London resolved to form a Company, and fit out a ship to carry the Missionaries to the Coast of Labrador in order to visit the Esquimaux, to fix upon the land on which
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a future settlement should be made, and to prepare every thing in the best manner they could for that purpose. Accordingly a ship was bought, and fitted out, and sailed in May 1770. Three Brethren went as Missionaries, and several accompanied them as assistants. Our Lord's providence procured us a Captain fit for the purpose. This voyage has been crowned with success; they have been preserved from great danger, and have been favourably received by the Esquimaux. The Missionaries have preached the Gospel often to them in large and small companies, and they have reason to hope, not without effect. Thus far the Lord has graciously helped.

Now we are preparing to form a Settlement among them, and as the Esquimaux are noted for their thieving, treacherous and cruel disposition, we trust in the Lord, that he will protect our Brethren, when they live among them, and help us also with regard to the considerable expences this expedition will be attended with.

Having already greatly exceeded the bounds of this letter, I will not dwell upon other attempts of the Brethren which are now in hand, but proceed to the question:

By what means are the Brethren enabled to support such very large undertakings?

Our Missions among the Heathen have been furthered and supported with great zeal and concern of

heart by the late Count Zinzendorf, from their very beginning, to his entering into the joy of his Lord. At first the Missions were but few, and the expences required for their support did not amount to very considerable sums. But as the Missions became more numerous from time to time, some members of the Congregation, and other friends, found themselves moved to take share in, and promote, by voluntary contributions, the furtherance of the Gospel; and this they did either by assisting the Brethren's Missions in general, or one or another Mission in particular. As these Missions continually grew more and more numerous and considerable, God has caused this kind assistance also to encrease. Yet now and then, particularly when new Establishments were formed, the Brethren who are appointed to provide for the Missions, have been obliged to borrow money for the purchase of as much land as was needful, for the building of dwellings for the Missionaries, &c. till they were enabled to pay it off again, as it came in. But that every thing relating to the Missions might be transacted in a suitable and orderly manner, sensible and faithful men are chosen from time to time, at the Synods of the Unity, who are appointed Deputies to manage the Diaconate of the Missions. They have the general care of the external affairs of the Missions in all parts of the world; they receive the voluntary contributions from the Brethren's Congregations and from other friends; for the Missions have no other funds than those Contributions; they do their utmost to defray the necessary expences by this means,

means, and they keep regular accounts of the receipts and disbursements. The Diaconate of the Missions have not only the care of providing for the Missionaries on their voyages and journeys by land and sea; of supporting them, as far as lies in their power, when they are among the Heathen; but also of providing for their children in the schools appointed for the education of our children in Europe or America, and also for the widows of such who depart this life in the labour among the Heathen.

The Brethren who at present are employed in providing for the Missions in general, have an arduous task; they serve joyfully the work of God among the Heathen without any salary, and their only recompence is, that they are employed in such an important cause of our Lord, and that they assist in the propagation of the Gospel.

It would be impossible for these Brethren to provide all that is required for the support of the Missions, if on the one hand the Lord had not enkindled a Zeal in our Congregations, and in the hearts of the members thereof, and of those friends out of our circle, who wish to see the Kingdom of God come, and who have been informed of the circumstances of our Missions, to take share in, and to lend real assistance to this work of God, so that the poorest are willing to throw in their mites: and if, on the other hand, our Missionaries and their Assistants among the Heathen, did not make it their concern to be as frugal as possible. The Missionaries,

tionaries, as much as their occupation in preaching the Gospel, and taking care of the Souls of the poor Heathen will permit, do their utmost to earn their own bread by the work of their hands, and thus to make the care of those employed in providing what is necessary for the Missions as easy as possible to them. This is more particularly the case in some places, as in St. Thomas, where our Brethren have been able, through the regulations they have made, to provide for their maintenance almost entirely; so that now commonly nothing falls upon the Diaconate of the Missions, except the journeys and voyages thither and back again, and such extraordinary expences, as building of chapels, &c.

In the year 1742 some Brethren, who live in London, formed themselves into a society, by the name of the Brethren's Society for the furtherance of the Gospel, with a view to assist in this blessed work, to which they were the more encouraged, as a great part of the Missionaries, who pass and repass, naturally go by the way of London. This little Society in the beginning did more than they themselves, at first, could have expected. It was however for several years in a declining state. But, about two years ago, the old members of the Society formed themselves anew into a body, to which they added several others. Since then they have continued in a state of blessed activity, and been enabled by their own voluntary contributions, by gifts from friends out of our circle, and by two small legacies, to lend real assistance to the Missionaries who have

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have passed through London, and among the rest they have defrayed the whole of the passage of the Missionaries who went this year to the Coast of Labrador; and they hope, by the blessing of the Lord, to lend considerable assistance to the establishment of the Mission-Settlement on that Coast next spring.

Thus they afford a great assistance to the general Diaconate of the Missions. You have a more full account of this Society for the furtherance of the Gospel, in a letter from J. H. to a friend, published in the year 1768.

I cannot conclude without observing, that as there is no fixed salary settled upon any Missionary, nor any prospect of their ever gaining the least pecuniary advantage by their entering into this service, nothing but the Love of Christ can constrain them to engage in this work; and their only reward is, when they see the Heathen, overcome by divine Grace, bowing their knees unto, and joining already here below in praising "the Lamb that was slain, who has loved us and washed us from our sins in his own blood."

Notwithstanding all the regulations made, as above related, we are often in pain that it is not in our power to give more effectual assistance to those who in the service of our Lord, among the Heathen, venture their lives and carry their souls in their hands, and to render their arduous work more easy to them.

Thus,

Thus, my dear Friend, I have given you a brief, though a much longer account, than I intended.

He who has bought the souls of Men with his own blood, and who "shall have the Heathen for his Inheritance, and the uttermost parts of the earth for his possession," be praised for what he has done by means of the Brethren; and I am persuaded that all those who love the Lord Jesus Christ, and wish for the happiness of their fellow-creatures, will join in prayer, that the Lord of the harvest may continue to bless and prosper this important work, until "the Knowledge of the Lord covereth the earth, even as the waters cover the sea."

As for you, my dear Friend, I know and have seen how zealously your soul wisheth for the time, when "the fulness of the Gentiles shall come in, and all Israel be saved," in which wish you are joined by

Your loving and faithful Friend,

Benjamin La Trobe.

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Page 15. line 7. from the bottom, for *mother* read *sister*.

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